

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land” (EZEKIEL 37: 21).

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RESTORATION OF ISRAEL, THE WORLD'S SALVATION.

(Continued from page 275.)

A large portion of the prophetic writings in the Old and New Testaments relate to the final gathering of the descendants of Abraham through Isaac and Jacob, the redemption of Palestine, and the establishment of a world-wide kingdom of which Zion and Jerusalem shall be the ecclesiastical and political centers.

Some are inclined to regard the prophecies concerning the restoration of the Hebrew nation merely as figurative forecasts of the ultimate diffusion of religious truth among the children of men, but there is no good reason for such an interpretation. The prophecies, as far as we know, are all literal, in accordance with the understanding common, at the time they were given, of the language used. Isaiah, for instance, predicted that Syria and the kingdom of Israel were to be conquered by Assyria, before the infant son of the prophet was big enough to say “father” (Isa. 8: 4); that the glory of Kedar (Arabia) was to fail in one year (21: 16); that of Moab in three years (16: 14); that of Ephraim in sixty-five, or, as some read the text, sixteen and five years (7: 8); and that of Tyre in seventy years (23: 15). He predicted the deliverance of the Jews by Cyrus, and called that ruler by name two-hundred years before his birth (Isa. 44: 28; 45: 1-5), and he promised the return of the people to Judæa and the restoration of Jerusalem and the temple (44: 28). All these predictions, and many others, were literally fulfilled, and there is, therefore, every reason to understand his prophecies concerning the conquest of other nations and the final gathering of the children of Israel from all parts of the earth, and the ultimate restoration of Palestine to a glory far sur-

passing anything in its previous history, as events decreed in the councils of heaven and therefore sure to come. The same observation holds good with regard to other prophets. Let us read, then, some of the prophecies relating to the latter times, with this fact in view.

Isaiah, looking forward to the glorious future of his people, exclaims: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. 52: 1). That is to say, Jerusalem shall no longer be "trodden down" by Gentiles. Previous to this deliverance tidings of *peace* and salvation were to be proclaimed from "the mountains" by "the watchmen"; that is, by those who had read correctly the signs of the times and understood that the hour of salvation was drawing near. And this is the song of the watchmen on the mountain tops: "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (52: 7-10). The last chapters of Isaiah are full of predictions concerning the glorious future of Palestine and its people: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me" (65: 9, 10). "For, behold, I create new heavens and a new earth [that is, a new order of things, both ecclesiastical ("heaven") and political ("earth")]; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (65: 17-19). Such is the future prospect opened up before us by this great prophet.

As Isaiah lived to see the overthrow of the kingdom of Israel, so Jeremiah witnessed the destruction of Jerusalem and the capture of his people by Nebuchadnezzar. He foretold the captivity and exile of King Zedekiah (Jer. 34: 2, 3); the precise number of years (seventy) during which the exile was to last (25: 11, 12); the return of the Jews from the captivity (29: 10-14), and the overthrow of Babylon and other empires. Then he looks into the more distant future and predicts the final gathering of both Israel and Judah from another dispersion. He says: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the

house of Israel,* and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (3: 17, 18). Again: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (31: 31). This covenant includes the rebuilding of Jerusalem, for the Prophet says: "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord" (31: 38-40).

Ezekiel was a contemporary of Jeremiah, but he delivered his prophecies among the captives in Babylon, while Jeremiah, by permission of the Babylonian king, remained in Palestine. Some of his prophecies were delivered before the destruction of Jerusalem, and point entirely to that national calamity. He warned the people against indulging in the hope that they could be delivered by Egypt, and called upon them to repent if they would save the city and temple. After the destruction of the sanctuary he prophesied of a future restoration and deliverance. The closing chapters of his book (40-48) contain a grand vision of the glorious future of Palestine. In this remarkable vision is given a minute description of a wonderful temple and various ordinances performed in it. Ezekiel, standing upon "a very high mountain," in "the Land of Israel," saw before him "to the south" the "frame" of a city, and when the Lord had brought him into the city, he was met by a man whose "appearance was like the appearance of brass," and who conducted him about on the temple ground and in the temple. The Prophet notes the gates, the porches, the little chambers, the narrow windows, the posts, the courts, the pavements, the tables, or altars, the measurements of the house itself, etc., and he describes how the glory of the Lord came and dwelt in this house, as in the tabernacle erected by Moses, and the temple built by Solomon.

The great many rooms, or chambers, arranged in the courts could hardly be needed, except for a temple service in some respects different from the Mosaic; i.e., as far as can be judged from the Old Testament records which have been preserved. According to chapter 42: 16, the Temple block measures five hundred reeds on each side, or about a mile. It is, therefore, eight times as large as the second temple, described by Josephus and others.

*In the final gathering Judah shall walk with Israel; that is, Israel is to take the lead. When the exiles returned from Babylon, Judah led the way. The leadership in the return from the second exile is given to Ephraim, the son of Joseph.

Then he sees in his visions (chapter 47) a stream of water issuing from under the threshold of the house. It is at first but an insignificant brook, but it grows rapidly until it becomes a deep river by which the water of the Sea into which it flows is "healed." It is a river of life, for "everything shall live whither the river cometh (verse 9), and along the banks trees with sweet fruit and healing leaves grow in abundance" (verse 12).

That this river signifies the life-giving truth of which the temple in the vision is the central point is probable, and, as commentators observe, "the building, the temple, and the rules about worship and the prince, may be literal, * * * and yet this of the waters may be figurative."

Immediately after this vision of the stream issuing from the Sanctuary, the Prophet sees Palestine restored and divided between the twelve tribes, and Jerusalem rebuilt in the portion of land dedicated to the service of the Lord. We quote:

"Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel.

"And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

"Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east

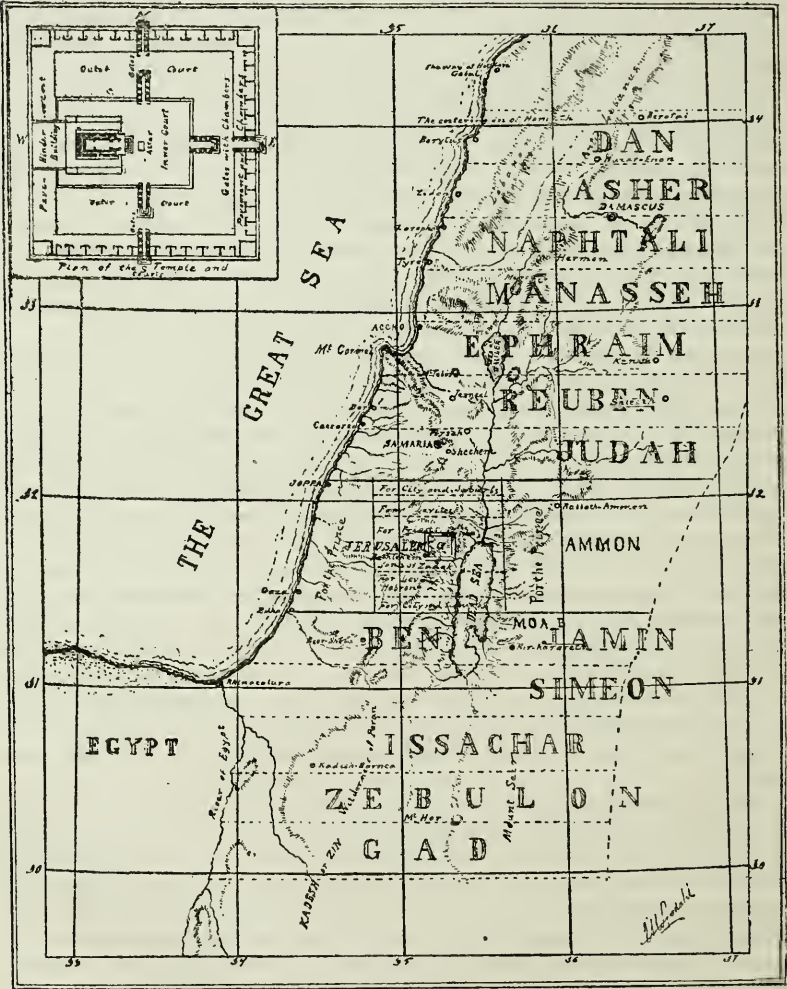
side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah.

“And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord.

“And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

“And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border; and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto

the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, said the Lord God" (Ezekiel 47: 13, to 48: 29).



PALESTINE OF EZEKIEL'S VISION,
WITH A SUGGESTED PLAN OF THE TEMPLE AND COURTS.

The Holy Land, as here described, would, some have calculated, extend from about 30 to 34 degrees north latitude, and from 34 to 37 degrees east longitude. It would be about 280 miles in length and 150 in breadth. The division would give to each tribe, in the order enumerated, a strip of land 20 miles north and south, and 150 miles east and west. The reservation dedicated to the public service would be about 50 by 150 miles, and the City of Jerusalem with suburbs would occupy an area in this reservation, ten miles square.

The entire area of the Palestine of Ezekiel's vision is small, but it is only a beginning of a "Greater Palestine" which will, in all probability, extend from the river Euphrates in the north to the Red Sea, and from the Mediterranean to the Euphrates in the east. For the deserts will be made to blossom as the rose, just as has come to pass, by the power of God, where Israel has gathered on the American continent. The country which the Lord promised to give to Abraham and his seed after him is, according to the divine covenant, bounded by the River of Egypt and the Euphrates (Gen. 15: 18), and his descendants will some time come into possession of their inheritance.

(TO BE CONTINUED.)

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool annual conference was held in the Co-operative Hall, Hammerton Street, Burnley, on Sunday, May 2nd, 1915. There were present: Hyrum M. Smith of the European mission; Elders J. M. Sjodahl and Arthur L. Beeley of the Liverpool office; Elder John G. Hancock of the Newcastle conference; Elder Rao B. Dunford of the Manchester conference; Elder George S. Ballif of the Nottingham conference; President A. Hulme Nebeker and sixteen traveling elders of the Liverpool conference.

The morning session commenced at 10:30 by singing, "Come, come, ye saints." Invocation by Elder John G. Hancock. The sacramental hymn was, "Behold the great Redeemer die." The sacrament was administered by Elders Walter Cannon and Clarence J. Woods, assisted by Elders William C. Whyte and J. Earl Bent.

President A. Hulme Nebeker made a brief address of welcome, and expressed the hope that all would give their undivided support and attention to those who were to speak upon the principles of life eternal.

Elder Vern C. Woolley's subject was the authenticity of the Book of Mormon. He said that the world was turning from the revealed word of God to natural phenomena in a vain endeavor to answer the questions, why we are here, where we came from, and where

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 13, 1915.

EDITORIAL.

NOBEL PEACE PRIZES.

RECENT press reports stated that the Nobel prize for the most efficient peace efforts for the past year has been awarded to the Pope.

A later report from Milan says that it is positively known that Benedict XV. has tried his utmost to induce the aged Austrian Emperor to yield sufficiently in matters of territorial concessions as to avert Italy's intervention, but that so far the result has been almost entirely negative.

For what, then, was the Nobel peace prize awarded? For failure to induce Austria to yield in the interest of peace? There have been some peculiar awards, and this is one.

The Nobel prizes were provided for by a Swedish gentleman who made an immense fortune by the invention of dynamite. There are five prizes to be distributed every year, each being about £8,000. They are given to successful workers in the domain of Physics, Chemistry, Medicine or Physiology, Literature and the Preservation of Peace, respectively. The first four are awarded by representatives of Swedish scientific and literary societies, and the last, by a committee of five elected by the Norwegian parliament. Mr. Nobel died in 1896, before the final breach between Norway and Sweden, and we presume the inventor in his will recognized the Scandinavian union by placing a part of his fortune in the hands of the Norwegian parliament.

Some peculiar peace awards have been made. Among the recipients are Mr. Roosevelt, Baroness von Suttner, Baron Estournelle de Constant, and Professor K. P. Arnoldson. The latter three have for years been very earnest workers for international peace, but Mr. Roosevelt is not known to be enthusiastic for the cause of peace friends. Thirteen peace prizes have now been awarded, the Pope being the last recipient.

It is a question whether the intentions of Mr. Nobel have been carried out in any of these awards. It is more than probable that his idea was to offer pecuniary assistance to students in the various fields of endeavor mentioned in the will, who were in need of a helping hand, for the purpose of enabling them to advance without the bitter struggle against financial obstacles, which has been the lot of so many in the early part of their career; but to grant this assistance only to such as had already given evidence

of their qualifications for scientific, or social achievement. This, however, seems to have been lost sight of entirely, and the prizes are given as a recognition of supposed services already rendered, and generally to persons in no need of money. The world might be benefited by aid rendered to talent struggling against great financial odds, and that, we have no doubt, Mr. Nobel had in view. But what benefit does the world derive from money given to those to whom a few thousand pounds is but a small consideration?

Many are the efforts for peace which have been put forth both by statesmen and ordinary citizens, and yet there is no peace. There can be no permanent peace among the children of men until the Prince of Peace reigns. Whatever is done for the advancement of His cause on earth is for the establishment of peace. In the Doctrine and Covenants (Section 65) we are commanded to "Pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." This is the most effective work for peace among the children of men. The Latter-day Saints are engaged in this work, though the world does not realize this, any more than the contemporaries of our Lord realized that He was the promised Messiah, the deliverer of Israel. But it will all be clear when He returns in glory, to save the human race.

J. M. S.

MINUTES OF LIVERPOOL CONFERENCE.

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we go after death. He testified that the Book of Mormon is a witness to the truth of the Bible, and teaches the same divine doctrines. He showed the weight of the evidence given by the three and eight witnesses to the Book of Mormon.

The Burnley choir rendered an anthem, "Jerusalem my glorious home."

President Hyrum M. Smith then addressed the meeting. He said that we were in an age of profession and confession, but little righteous living. He pointed out the way in which many of the people of Christendom were discrediting the Bible, and discarding various portions of it as being uninspired. He said the reason for the erroneous interpretations put upon it was not that it was at fault, but that men did not have the Spirit of the Lord to aid them to understand that which was written by the inspiration of that Spirit. He showed the simplicity of the Scripture teaching on such principles as faith, repentance, baptism, and the resurrection,

and bore a strong testimony to the divinity of the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, and exhorted all to study the gospel truths as contained in these sacred volumes.

The session closed by singing, "For the strength of the hills we bless Thee." Benediction was pronounced by Elder W. C. Whyte.

The afternoon session began at 2 o'clock by singing, "See the mighty angel flying." Invocation by Elder Rao B. Dunford.

The infant of Brother and Sister John Espley was blessed and given the name of Luther by Elder J. M. Sjodahl.

The labor and statistical report was read by Elder Seymour E. Christensen, and the names of the general and local authorities of the Church were read and sustained.

Elder C. LeRoy Madsen, who had recently been honorably released, testified to the truth of the gospel, and expressed his joy at having been permitted to labor in the ministry.

Elder Cleveland Curtis said he was grateful for the blessings that came through obedience to the gospel of Christ. He referred to the death agonies endured by ancient saints because of their testimony of the truth of the gospel. The saints of latter days, he said, are also enduring some persecution for the knowledge they have of the gospel.

Sisters Duckworth and Hill rendered the duet, "Sometime we'll understand."

Elder Alfred J. Theurer bore a powerful, earnest testimony of the gospel. He cited several illustrations from the Bible to show that it was God's method to choose the weak and humble men of the earth to be His servants.

President A. Hulme Nebeker read a letter of greeting to the saints and elders of the Liverpool conference, from Elder Aubrey O. Andelin, former president of the conference.

Elder Arthur L. Beeley was the next speaker. He referred to the statement in the letter from Elder Andelin that the supreme tragedy of life was not sickness and death, but to find a man bereft of faith in God. If men refuse to accept the revealed word of God they are in darkness concerning His personality. Men work in laboratories in dissecting bodies, but they cannot find the origin of life; so men who tear the Bible verse from verse in laboratories of higher criticism divested it of its life and inspiration, and failed to find the message of God contained therein. He was impressed by the faith of Elder Theurer, who has sacrificed his health in order to preach the gospel, and now could say with the Prophet Job, "though he slay me, yet will I trust him." The importance of latter-day revelation in order to interpret the plan of salvation and organize the Church of Christ in its primitive simplicity and completeness was clearly shown.

President Hyrum M. Smith, who was the next speaker, expressed, on behalf of President Ida B. Smith, of the Relief Societies of the

European mission, the appreciation felt for the splendid efforts of the Relief Society sisters in providing comforts for the brave soldiers who are fighting at the front for what they undoubtedly feel to be right. He said that the Relief society had done more of this work, in point of numbers and means, than any other organization in Great Britain, and exhorted the sisters to continue their work of love in caring for the sick and afflicted. The 25th chapter of Matthew was referred to, and the people were advised to remember that in giving to "the least" among our fellowmen, it was as though we gave it to Christ Himself, and in turning our fellow creatures from our doors hungry, we were turning Christ from our hearts. Especially was it our duty to feed the world with the bread of life as contained in the word of God. The speaker read part of the words of Nephi as recorded in the 33rd chapter of II. Nephi, and bore testimony that just as those who heard Nephi would be either saved or damned by their obedience or disobedience to his words, so those who heard the words of the elders of Israel to-day would be saved if they accepted them, and condemned if they rejected them.

Closed by singing, "Guide us, O Thou great Jehovah." Benediction by Elder Walter Cannon.

The evening session commenced at 6 p.m. by singing, "Count your many blessings." Invocation by Elder George S. Ballif. The Burnley choir sang the anthem, "O come, let us sing unto the Lord."

Brothers William and Charles Rickard rendered a violin selection.

Elder J. M. Sjodahl said he considered it a great blessing for us to have the privilege of listening to the words of inspiration as they fell from the lips of an inspired apostle and other servants of our Lord. He then took up the argument that infant baptism is a divinely ordained substitute for circumcision and that, as the Mosaic rite initiated infants under the Mosaic dispensation into the Jewish church, so the Christian rite should be performed on infants for their introduction into the Christian church. The speaker contended that circumcision did not make the infants members of the Jewish *church* but of the Hebrew *nation*, and that the *church* was an assembly within the nation, somewhat similar to the *ecclesia* of the Greek states, or the House of Commons in Great Britain. Infants cannot be made members, he said, of any representative assembly, by any rite whatever. The church, he further pointed out, is not a national institution, in any sense analogous to the Hebrew nation. The entire argument is, therefore, absurd, as if one should contend that because there are infants in the British nation, therefore there must be infants in the British parliament. The speaker then set forth the mission of the Church in the world.

Sisters Janie and Lizzie Blackledge rendered the duet, "Some-time, somewhere."

President A. Hulme Nebeker expressed his appreciation of the testimonies borne and the beautiful spirit present. He compared the gospel of Jesus Christ to a doctor's prescription, in that we must follow its directions if we expect to obtain results. Our works would profit us nothing, were it not for the grace of God extended to all who open their hearts to receive it, and the atoning sacrifice made by Christ on Calvary. A complete testimony of the gospel comes by obeying the gospel; we must live worthy of the knowledge we have, and our knowledge will gradually increase. It is the task of a lifetime to thoroughly understand God's love and work, just as it is the work of a lifetime to understand what is meant by that word "mother." We learn to love God by obeying His counsels and walking with His Spirit. In this life God saw fit to allow most of us to walk by faith, but as we pressed boldly on this path of faith it became that straight and narrow path of knowledge that leads to life eternal.

Conference closed by singing, "Shall we meet beyond the river?" Benediction by Elder Thomas Peterson.

On Monday, May 3rd, 1915, at 9 a.m., a priesthood meeting was held, at which excellent advice and encouragement were given by President Hyrum M. Smith and Elder Arthur L. Beeley.

SEYMOUR E. CHRISTENSEN, Clerk of Conference.

THE GENERAL CONFERENCE.

CLOSING ADDRESS.

(Concluded from page 288.)

PRESIDENT JOSEPH F. SMITH'S closing address follows:

"I want to read just a passage of the Scriptures which will apply not only to the Seventies, but to all the saints:

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me" (Doc. and Cov. 98: 10-15).

"I think this passage of Scripture conveys to us a vast field and subject for thought and reflection, for prayer and research, and good and careful attention. I believe in all the words that have been spoken by the mouths of the holy prophets concerning the

dispensation of the fulness of times and the establishment of the kingdom of God in the earth for the last time.

"I believe it is good to seek knowledge out of the best books, to learn the histories of nations, to be able to comprehend the purposes of God with reference to the nations of the earth; and I believe that one of the most important things, and the thing that really is more important to us than studying the nations of the world, is that we study and become acquainted thoroughly with the principles of the gospel of Jesus Christ, that they may be in our hearts and in our souls, uppermost and above all other things, to qualify us to go out into the world to preach the gospel of Jesus Christ. You may know all about the philosophy of the ages, and the history of the ages, and the history of the nations of the earth; you may study all the wisdom and knowledge of man, and get all the information you can acquire in a lifetime of research and of study, and all of it put together will never qualify you to become a minister of the gospel of Jesus Christ like learning the first principles of the gospel of Jesus Christ.

"Another thing—one of the indispensable qualifications of the elders who go out into the world to preach the gospel, is humility; humility is meekness and love unfeigned in their hearts for the well-being and for the salvation of the human family, and the desire to establish peace and righteousness in the earth among the children of men.

"You can not preach the gospel of Jesus Christ without this spirit of humility, and of meekness, and of faith in God, and in reliance upon His promises and His word to you; you cannot do it. You may learn all the wisdom of men, and that will not qualify you to do these things as the humble, guiding influence of the Spirit of God will do it. 'Pride goeth before destruction and a haughty spirit before the fall'; and it is necessary for the elders that go out into the world to preach the gospel to study the spirit of the gospel, which is the spirit of humility, of meekness and of true devotion to whatever purpose you set your hand or your mind to fulfill.

"If it is to preach the gospel, you want to devote yourselves to the duties of that ministry, and you ought to strive with the utmost of your ability to qualify yourselves to perform that specific labor; and the way to do it is to live so that the Spirit of God will have communion with you and will be present with you to direct you in every moment of your ministration, in every hour of your ministry, night and day.

"It is surprising to me to hear the multitude of questions that are continuously sent to us, the Presidency of the Church, and to others of my brethren who are in leading positions in the Church, for information upon some of the most simple things that pertain to the gospel of Jesus Christ. Hundreds and hundreds of questions, communications, letters are sent to us from time to

time to ask information and instruction on matters that are as plainly written in the revelations of God—contained in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the Bible—as the A B C's.

“Why elders and bishops and missionaries should be under the necessity of writing to us to inquire about these things and have them expounded to them is mysterious to me. They have the Bible, the source of information, within their reach; they have every facility within their own reach to acquire the knowledge that is necessary to fit them for their duties, if they will only pay attention to it; but they do not do it. They want somebody else to tell them, and they want to ask questions. I have been so bored many a time with questions, by men and boys, and elders that have made themselves really into an interrogation point. They want to know how about this, and how about that, and how about the other—the simplest thing that could be possibly thought of, until I came to the conclusion that I would adopt this rule: Answer your own questions yourselves and submit them to me and I will tell you whether you are right or wrong, as near as I can.

“But if we are to devote ourselves to answering questions that the bishop should answer for the people, and attend to duties that should be attended to by the teachers in the wards; if we were to devote our time and our attention to the answering of these innumerable queries that are sent to us; if we could do it all, there would be no necessity for bishops and high counselors or for presidents of stakes—we would do it all ourselves.

“Now, when the brethren want to know anything about temple work, about the ordinances, about the precepts of the gospel, about the principles of the gospel or the obligations of members in the Church, let them go to their bishops and find out; and if the bishops can not inform them, let them go to the presidents of stakes, and let the president of the stake and his counselors and the bishop and his counselors get together and answer the question. Then if there is not any satisfaction about it, let them appeal to the Presidency of the Church, or to the twelve, or the seventy, or presiding bishopric, as the case may be, and possibly we may help you out.

“There is a disposition—I feel almost indignant to mention it, or to refer to it at all, but I learn—or, at least, I am led to believe—that there is a feeling and a disposition on the part of some of our brethren at least, to misconstrue my position and my feeling and my desire with reference to the temperance question. I thought I told it here last night as plainly as a man could tell it, and yet the very remarks I made here last evening, before the Priesthood meeting, have been so warped and so misinterpreted and misconstrued that I am beset, like a storm of inquisition, to know what I mean.

“Now, I am going to tell you what I mean. I am going to do like Brother Golden does—I am going to tell you something. I

started out in this ministry in 1854, a boy fifteen years of age. From that hour until now I have never relented nor relaxed, not one moment, in my advocacy of abstinence from strong drink, and my advocacy of temperance and prohibition wherever prohibition can be effected; I believe in it.

"I believe that the time will come, and that it is close by, when the people of this state will have to join in the procession of other states and adopt a law of state-wide prohibition; I believe the time will come when they will be forced to do it, to keep in line with the other states in the union.

"I am delighted with the effort that is recently being put forth in Great Britain—the motherland, the fatherland of many of the Latter-day Saints, one of the nurseries of the Church, of the membership, at least, of the Church of Jesus Christ of Latter-day Saints—a people that have been let loose to riot, to drunkenness, to the public-house and the beer shop, and to every species of license and liberty, reaching to drunkenness, to profanity, to degradation and poverty, something that has been astounding to me ever since my first visit to the shores of Great Britain; that now the authorities of that great nation, the intelligent men, the leaders of the people, are getting to work with their will and with their determination to establish temperance in that land. It will be the salvation of our mother country, if they will only do it, as Russia has done it.

"I propose to continue to preach temperance and to advocate the cause of temperance; and I not only believe in temperance, as applied to the taking of strong drinks, but I believe in temperance in all things. I not only believe and will advocate this, but I will also advocate and strive to the utmost of my ability to use every power within my reach, in wisdom, and not in unwisdom; if I go to any extreme at all, in any sense, or in any matter, I hope it will be extreme in the cause of justice and truth, temperance and righteousness and honesty of life and purpose. I may get extreme in matters of that kind, but I am not so extreme as some people are in questions of policy.

"I have enjoyed the spirit of our conference. I feel that we have been blessed in our assemblies; that much has been said of a very important and very precious character to us; and I sincerely hope that the spirit of the conference will abide with us, will go with us to our homes, and that we will be able to continue to build on the foundations of the gospel of the Son of God until we become perfect, even as our Father in heaven is perfect, according to the sphere and intelligence that we act in and possess.

"I do not expect that any of us will ever become quite so perfect in mortality as God is perfect; but in the spheres in which we are called to act, and according to the capacity and breadth of intelligence that we possess, in our sphere and in the exercise of the talent, the ability and intelligence that God has given to us,

we may become as perfect in our sphere as God is perfect in His higher and more exalted sphere. I believe that.

"Now may the Lord bless Israel. May the Lord bless our patriarch, our presiding patriarch, who will give us a few remarks—although I am over-stretching the time—and he will give us a parting blessing in the adjournment of this conference. May the Lord bless Israel! May the Lord bless the presidents of the stakes of Zion and their counselors and the high councils of the stakes, and the bishops and their counselors, and all who are called to act in the very important callings as teachers among the people!

"I do not know of any duty that is more sacred, that is more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith and fidelity in the cause of Zion, and who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they are to possess in the gospel of Jesus Christ.

"May all the people open their doors, call in the members of their families and respect the visits of the teachers to their homes and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists. If you can make advancement, try to help the teachers to help you make that advancement.

"Now I will conclude. May God bless Israel in all her abidings. Our elders who are laboring throughout the nations of the earth, remember them, my brethren and sisters, in your prayers; and remember your prayers, for the Lord has enjoined it upon us that we shall pray, morning and evening. And the prophets of the Book of Mormon have enjoined upon us that we should carry with us always the spirit of prayer in our hearts, morning, noon and night, and that we should pray for the blessings of the Lord upon our possessions—our farms, our flocks, our herds, our business, our families and everything that we possess in the world.

"Do not forget to pray. Do not suppose for a moment that you are as safe and as secure in the favor of the Lord when you feel independent of Him as you will be if you feel your dependence upon Him all the day long."

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